Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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MR. EDITOR!

Readers Write

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Bishop Corson Will Hold Conferences!

"As a subscriber to ZIONS HERALD for many years, and as one of the Bishops of The Methodist Church who plans to hold his Annual Conferences with full attendance, I feel that your editorial 'ODT Ban on Religious Meetings' should be supplemented by a statement of some of the reasons why in the judgment of some of us certain types of religious meetings such as Annual Conferences should be held. In the first place, the unrestricted right of religious assembly should not be curtailed in America unless a dire emergency makes the curtailment an unquestionable necessity. This right is fundamental to our democracy. The clogging of trains and hotel accommodations interfering with the progress of the war does not come from attendance upon such conference sessions or religious assemblies within conference boundaries. The train travel required for such meetings is of the 'short-haul' type. Much of the transportation is by auto-pool, which is allowed. Holiday and pleasure travel is the real interference to transportation and hotel accommodations necessary for the progress of the war.

"Secondly, some meetings have the endorsement of the ODT. Labor conventions are in this group. John L. Lewis' group of 250 is now meeting. The ODT has recognized the necessity of the Annual Conference of the Methodist Church, and I have the full approval of this agency in writing for holding my Annual Conferences with their entire delegated membership.

"Thirdly, at no time, in my judgment, has the full and free discussion of religion and the planning of the work been more needed than now. To curb this in any way is to remove a much needed force for the national welfare from the center of public thought and life.

"Organized religion is an essential and we weaken its effect whenever by our actions we imply that it is not a supreme essential.

"In the fourth place, the plain man is greatly confused by what appears to be inconsistencies in the administration and application of governmental war-time measures. He cannot quite understand why he should be permitted to travel and occupy hotel space for the purposes of pleasure with no penalty to himself, the resorts he frequents or the hotel he stays in, while if he did these things in order to spend his time at a religious conference, he would incur the public disapproval of the Government and the hotel could be severely penalized.

Other reasons could be stated in particular support of holding religious meetings such as Annual Conferences and religious study groups at the present stage of the war effort. And certainly the record of the church would never substantiate the accusation that the church was an unpatriotic organization. To be sure, it goes without saying that all unessential meetings should be curtailed, postponed or canceled as the situation may require. But with great hesitancy should we accept a blanket restriction upon a fundamental liberty and a traditionally recognized essential in American life without first submitting it to a thorough and critical examination regarding its present necessity and its ultimate consequences."

Yours sincerely,
(Bishop) FRED P. CORSON,
Philadelphia, Pa.

Prays for Stronger Back

"Enclosed my subscription for three more years. . . . I was beginning to think that the HERALD couldn't be improved—but it has happened. . . . I am sorry for Mr. Mack of Delaware, who requests discontinuance on account of a straw . . . may the Lord give him a stronger back. . . .

F. L. CANHAM,
Attleboro, Mass.

Conscription

"I enjoy your paper very much and am interested in your comments for and against compulsory military training. As a World War I veteran I am in favor of it, and believe that if we had had it before World War II, we would be better able to cope with this terrible war that we are now suffering . . . and that other nations would think twice before they attack us. . . ."

HERBERT F. BROWN,
Springfield, Mass.

"It would be a tragic and sorrowful time if the liberty loving citizens of our beloved America wake up some of these days and find that the militarists have succeeded in fastening around the necks of our rising generation the awful incubus of Universal Military Compulsory Training. It is nothing less than a diabolical scheme of the militarists to not only gain control of our governmental affairs, but to provide for themselves a liberal support after the war is over. It is manifestly not a peace movement, but a war measure, with the avowed assumption that our youths' education is not complete without receiving training in the art of how to do the most hellish job of death and destruction that human ingenuity can possibly conceive. Of course we need sufficient police force to meet insane and savage uprisings, but we do not need our whole nation turned into an armed camp for any such emergencies. All our splendid peace plans, which have been proposed against all future wars are rendered perfectly meaningless and insincere by the enactment of such a military law as is being proposed."

(Rev.) A. S. LURING,
Penney Farms, Fla.

Can you tell us why there seems to be a priority given military training of youth after the war in comparison with other problems that affect the welfare of all the people? We note the struggle for power and selfish interest—the farm lobby and its unholy alliance with the silver bloc—that is costing uncounted millions; the dairy combine fighting the margerine producers; the sugar and tobacco crowd forcing Philippine independence more than a decade ago; the Lewises, the Petrillos, the Hillmans seem to be 'at the controls.' . . ."

"Jan. 24th I had the good fortune to hear Mrs. Grace Sloan Overton in the last of a series of addresses here in St. Petersburg. She said that military training in peace time belongs to the new world of ton we have a fair and 'durable' peace the teachings of the man of Ga will be no need of military train there is a peace in name only, th bolster decadent royal families, alliances meant to perpetuate co great areas as colonies without of resident there—then we will need and girl at 15 years of age and sta them for the Armageddon that come.

"The millions of young men a women now scattered over the wo have the deciding voice, for the termine the fate of the world in t years."

EDWARD W.
St. Peters

"Don't Fence Me In"

"I note with interest the con Brother John Larson of Avon, Mas cism of the stand taken by Dr. C McConnell in his article on 'Don't In.' . . .

"As one of his students, I recall t according to Pat' as being both pe social. It was a gospel broad in broad enough to redeem both the dividual and the rural community

(Rev.) JOHN J. BU
Philad

Says Church Should Co with ODT

"I have just read your editorial i 21st issue of Z. H. on the ODT B ligious Meetings. . . . Three of ou tion Societies were scheduled to February, but they have postponed same is true of many Conference . . . We are proud of the fine attitu leaders. . . ."

(Mrs.) J. D. BRAGG, Pres
Woman's Division of Christian
of The Methodis

Says Church Should No Comply with ODT

"Let's not be too critical of the Church for refusing to cooperate in shutting down their church act large gatherings. The Catholic C long had a great sense of mission in this world. That task is far gr anything that is being accomplishe world war.

"Certainly there are few people much confidence after several yea that it is producing the peace we a yearn for with all our hearts. Cert of us believe heart and soul that tian Church does have the answ world's needs both for the presen future, and the near and the far.

"Why, then, should those who answer to mankind's future curtail gram in order to give way to methods of savagery?

"It is disturbing when Protesta less of a sense of greatness in its mi the military has for theirs. Is it t to why peace fails? The church hope for the training of our you ferences and elsewhere for the Chr Must it be sacrificed to military tion? . . ."

(Mrs.) EVELYN GRANT
Auburn

Prejudice—The Enemy Of Peace

JUDSON J. McKIM

here is no more vicious enemy of peace, either domes- or international, than interracial or interreligious preju- or bigotry; no evil against which it is harder to erect quate protection. It is an old enemy, starting at the ver of Babel and coming right on down to the un- ifiable incidents in several cities of America in our day. In bitter, destructive possibilities, there is hing on our modern horizon which compares with And this we know, too, that there is no likelihood any panacea's being suddenly discovered and poured r the land as an effective insecticide against this irge. It has been with us for ages, and while there been great and good progress, we still have miles o.

ut today it is facts which are clamoring for our atten- . We must put prejudice from our lives and learn we must live from now on together. We must adjust lives to truth, and remember that the world is going e different after the war. That means that every last of us will have to make some new patterns for our if we are to be either happy or useful. Most of the ple of the world are to be here, too, after the war, and e is to come only when we find as fair a way to live we can with our close neighbors as with those who some distance away. Suppose we look at our pres- mental furniture and see if it is usable for this new

What of Our Own Attitudes?

hat, for instance, is our own attitude toward the nese? Before we rush into statements, let us look for oment at some facts. To begin with, the Jap will be when we are through with the war. You do not ihilate seventy-five million people so easily, even if would like and could prove to your own satisfaction it might be expedient to do so. But this little fellow, averages five feet three, who receives $1.24 a month, 9½ cents for his own use, and who, with a ration ment which would spell starvation for an American, march thirty miles in twenty-four hours, with a full —that tough little soldier, for the most part, will be here when the war is over.

hat are we going to do about it? It might help your king to remember that the 100th U. S. Infantry Bat- n is an all-Japanese ancestry organization. The re- s which have come from their training camp are that ompany of men has excelled them in studiousness or he purchasing of war bonds. Later in the combat e, too, they gave excellent account of themselves in r fight for the preservation of the American ideals of Hardly a man in the group speaks or understands Japanese language, and very few, even as children, e ever visited this enemy country. Recent investiga- seems now to show that many, loyal citizens as you I, suffered unjustly because of the evacuation fol- ing Pearl Harbor. And still their loyalty to Amer- has not wavered. There you are; think that one ugh as a starter to reaching your own conclusions o your own beliefs and your belief as to those that ht to be registered at the peace table. You may sort n by color, but that is not the way to classify humans rately.

Are We Consistent?

Or is it consistent to say that we are fighting for political and economic liberty when our own skirts are not entirely clean about the Negroes? High praise is coming from those who know about the Negro in the combat area and in the defense plants. Given a chance, he is coming through in harmony with the best traditions of America. It is of course natural that, following slavery, our American economy should be built up around the Negro as almost a half-free serf economically. In some instances he is without that political freedom which would bring the respect for our democratic institutions which America needs to keep her at her best.

When he has the right to vote, it is often only under the direction of some corrupt and venal political boss whose vicious life and practices often make that very voting a menace to the best that we find in government. Let us push out of our mind the suggestion that we are here dealing with a group incapable of acquiring learning and discernment. It is well for us to remember, on the background of the advance the American Negro has made in the last eight years, that one of the highest mental I. Q.'s on record in America was made by a coal black little Negro girl in a segregated colored school in Atlanta, Ga.

You see, some of our prejudice is based on sheer ignorance of the facts. That is one of the reasons why it may be just as well for our own reputation for us not to show too much of prejudice ourselves from now on. This fact is coming to be understood by new groups of people. One of America's great divines told his congregation within recent days that the American Labor Unions were doing more to relieve racial tensions than were the American churches. If that is so, it is interesting news. Let us all keep our eyes open for direction from those who may be helping the nation at this point of need.

Can Hatreds Be Checked?

Of course we cannot expect to find the old hemisphere saturated with anti-Semitism, and not find its ugly head sticking up in our own land. The trouble with that is, that you cannot quit with hating just one group of people. Hate is malignant. It spreads and soon, in spite of everything you can do, you begin to enlarge your circle of hate. Then where are you? Suppose, if you have the inclination to respond to anti-Semitic virus, you try to think over some of these facts; they may help you to get the right perspective.

Invasion week news dispatches indicated that Abraham Condiotti, 22-year old Jewish lieutenant from New York, commanded the first wave of small assault boats in the invasion landing between Cherbourg and Le Havre. Another dispatch pointed out that a Jewish soldier, Robert Helperin of Manhattan, was perhaps the very first American to go ashore in France on D-Day. Halperin's job was to mark beaches for the assault infantry, a daring job requiring as much brain as courage. When his parents heard the invasion had started, they went to their synagogue and spent four hours in prayer.

In this global war for existence, which we are now

fighting, all units of the nation are taking their full part. If that were not so, America would be just out of luck. Contrary to the thinking of some few in the community, the Jewish section of our population is showing up very well indeed in this respect.

Quoting from a pamphlet just published, entitled, "To Bigotry, no Sanction,"—a quotation from George Washington—we find this paragraph: "A careful test made in Trenton, N. J., revealed that 22.7% of the Jews between the ages of twenty and forty-five were in service, as compared with 20.4% of the non-Jews of the community. Furthermore, 8.4% of Trenton's men in the service are Jewish, although Jews make up only 6.1% of the city population." It is my understanding that the experience of the rest of the country has developed nothing which will throw this survey out of line.

Perhaps it would also be well for our anti-Semitic friends to remember that the Jew is neither a race nor a nation. He is a people bound together by a set of traditions centuries old, from which Europe and the countries of the western hemisphere and many other sections of the world have profited. But the Jew himself comes from many races, speaks many languages, and fights under many flags. Christianity could not have been but for its base in Judaism, and science, particularly in the field of medicine, would be centuries behind the times but for contributions of the Jew, whose research has benefited the entire world. Anti-Semitism is in reality based not so much upon the acts and peculiarity of the Jew as upon the ignorance of his detractors. And any unprejudiced and well posted librarian can soon demonstrate that simple fact.

All we are trying to say is this: that the world has suddenly shrunken. When Andrew Jackson was President of the United States, it took him six months to make the trip from Nashville to Washington. Today he could lunch in Nashville, have his evening meal in Washington, and eat his next noon meal in London. The old world is not what it was, and the person who tries to live in tomorrow's world, with the prejudices and habits of yesterday, is just out of luck.

Can America Survive Intolerance?

We cannot longer avoid being in contact with people. And the American people with whom we are to be in contact have all helped to make America. No one group can longer say, even if it ever really could, "America belongs just to me and my in-laws; the rest of the people will either have to get out or learn their place, or there will be plenty of trouble."

This is a new fact for many people in America; it is going to change some old patterns as some of us have to meet this challenge of the new day. But there is no way forever to hold back progress which ought to be.

One of the new books which has just been published is entitled, "Return to Freedom." In it are addresses made by a dozen or more prominent Americans. In one, by Joseph C. Grew, we read this story. A group of civilians was visiting an Army hospital. They finally came to a bed in which was a boy with both legs off. Not knowing what to say, one of the visitors accosted the boy with the question, "Buddy, how did you lose your legs?" Promptly the reply came, "I didn't lose them, I traded them for a clear conscience."

Perhaps in this new world into which we are going, we may have to trade some of our prejudices in order to clear our consciences, too. For, as the poet Meredith says, "We are betrayed by what is false within us."

Should Patriotism Be Compul

John M. Swomley, Jr.

Advocates of peacetime conscription are tryin vince the American public that compulsory milit ing in peacetime will teach American youth the of discipline. In doing so they point to the in crime and juvenile delinquency in this countr also suggest that there is a lack of understandin citizenship on the part of many young America

Since there is very little disagreement about for reducing crime and achieving better citizens important to ask whether military discipline w the need.

Military discipline is discussed in the High Sc tory Corps Manual as follows:

> "Properly conducted military drills and parades offer definite advantages. Among these are the development the habit of immediate and unquestioned obedience to authority. . . ."

Military discipline is rigid control, and the stu dier is trained to submit to that control. Such c is not what the church, the school, and the ho meant by self-discipline. It is, rather, a system w tempts to force everyone into the same mold. Waller, Professor of Sociology at Columbia U writing in "The Veteran Comes Back," says of th "Orders come from the top down and they can up. Everybody is *under* orders. . . . Unhappily, possible to subordinate a human being to a ma such an extent without at the same time damag partially paralyzing his intelligence. The strict re tion of an army, with its concomitant of army often crushes initiative and in the end makes it in for the underling to think of new things."

In the news reports today there are indication amount of crime which occurs in the armed forc dently military discipline has not been successful, the day when a war emergency appeals to the p of those under orders. The United Press, under December 29, 1944 dateline, carried an account enlisted men and two officers who were arrested help of more than 100 undercover agents of th They were accused of receiving more than $200,0 the sale of stolen American cigarettes in the black A paragraph of the news report reads:

> "Among those arrested, General Reckord revealed few 'small-time Chicago racketeers,' but the majorit ordinary American youths 'who succumbed to the tem for easy money.'"

Many other news reports indicate that military does not prevent crime, but indicate that the through its large force of police and undercove and its large penal system, actually expects a gr of crime.

The New York State Commission on Military T in discussing military discipline, stated: "The obedience that is fostered in military training is kind that lasts. It is a temporary subjection of which often leads to greater disobedience when pressure is removed.

But the most important evidence is taken f peacetime reports of the United States War De These records deal with men who have been army courts. In examining these figures it is i to remember that these are regular army men, bone of our military establishments and hence t

ld serve as leaders, instructors, and models for those cripted to receive military training. These men were forced on the army by the draft but selected by the y from volunteers who passed rigid examinations for ission.

IMES TRIED BY COURTS MARTIAL	1929	1930	1931
. enlisted men in army	124,216	124,301	125,443
neral courts martial—only most erious offenses	4,861	4,909	5,733
ecial courts martial—serious of-fenses	5,761	5,626	5,735
mmary courts martial—less serious	12,744	12,897	13,060
Total trials—all crimes	23,366	23,432	24,520
rcentage of troops tried	18.5%	18.7%	18.1%

'These figures show a criminal percentage far in excess of ch weaknesses displayed by untutored civilians who have t been blessed with military character-making."*

onscription not only breeds crime, it breeds violence. rles Ellwood, Professor of Sociology at Duke Uni-ity, writes that:

population habituated to the use of arms and to military ethods seldom has scruples against the use of armed force. oreover, it is fatuous to think that the little patriotic civic truction which might be sandwiched in with compulsory litary training would suffice to stop the tendency of groups achieve their ends by the use of the methods of armed ce in which they had been instructed."

nother claim frequently made of conscription is that uilds character and citizenship. Educators and clergy-almost universally deny this, though military men om do. It is therefore important when an army man cally examines what military training does. When eral Robert E. Lee accepted the presidency of what ow Washington and Lee University, he was asked he did not introduce military training. He replied out hesitation, "Because that is not the best way to the citizenship of a country."

examining the army's claim that it builds citizenship, well to turn to the army's own interpretation of citi-hip. On November 30, 1928, the United States Army ished an official textbook on citizenship which was to e guide for all teachers of boys enrolled in the "Citi-Military Training Camps." These camps were pro-d by the National Defense Act of 1920 which has been rseded only by the present Selective Service Act. in and again this textbook states that democracy is gerous, listing it with "socialism, communism, and chy." The book attacks progressive legislation, in-ing labor legislation, and also condemns those who ld try to get rid of war. At least two of its definitions ch are important to quote are the following:

emocracy. A government of the masses. Authority derived ough mass meetings or any other form of 'direct' expres-n. Attitude toward property is communistic-negating prop-y rights. Attitude toward law is that the will of the major-shall regulate, whether it be based upon deliberation or erned by passion, prejudice, and impulse, without restraint regard to consequences. Results in demagogism, license, tation, discontent, anarchy. . . ." (p. 91)

estructive Idealism. The attempt to undermine the Nation m within is more serious than the threat of armed force m without. An impractical and destructive idealism called ernationalism is being propagated by certain foreign agi-ors and is being echoed and reechoed by many of the Na-n's 'intellectuals.' Its efforts are to combat the spirit of patriotism, to destroy that spirit of nationalism without which no people can long endure." (p. 113)

Senator Edwin C. Johnson, member of the Senate Military Affairs Committee, states that:

"Compulsory military training has another frightful weakness. In the formative period of their development, young men are delicate pieces of machinery. It is so easy to upset their lives and get them off the beam. Military discipline is an imposed discipline and is not, therefore, character building. It works well in war while rigid restrictions are necessary. Remove them and its victims flounder. Discipline that is really worthwhile is self-imposed discipline. Wise parents understand this. Democracy thrives when its people are accustomed to independent thinking and not to heel-clicking."

No one will deny the need for better citizenship in America today. If the church, the school, and the home will seriously tackle the problem, much can be accomplished. Nevertheless, the attitude of government officials is important. If they are defeatist and believe that America can no longer solve its problems on a voluntary basis, we are in for serious days ahead. The people must continue to remind them that sometimes virtue practiced under compulsion ceases to be virtue. When an irate alumnus told Dr. Jowett, of Balliol College, that compulsory attendance at chapel must be continued because the choice lay between compulsory religion and no religion, Dr. Jowett replied, "The distinction, sir, is too subtle for my mind to appreciate." It may be asked whether compulsory patriotism would not be in danger of breaking down into *un*patriotism.

*ucker Smith, "Conscription Maintains the War Habit."

Youth Activities

Mildred Keyzer, Editor

Pittsburgh Conference: January 7th marked the Fiftieth Anniversary of Christ Church in Pittsburgh, and Youth Night began the celebration. Bishop Schuyler E. Garth, one time pastor of Christ Church, was the speaker. While in the Pittsburgh Conference, he participated in the summer institutes and other youth activities, and was very popular among the young people. Celia Whitney, the conference chairman of worship and evangelism, and her committee planned the worship service.

YOUTH CARAVAN

The announcement has recently been made in "Conference Letter," which is published by the New England Conference Youth Council, that a Methodist Youth Caravan will work at seven different churches in that Conference during the coming summer.

A Youth Caravan is a team of three young people and an adult counselor who spend a week in each local church to help the local young people to develop a finer program.

Ministers and young people in the New England Conference who are interested in having a caravan serve in their church should contact Miller C. Lovett, 41 Carter Road, East Lynn, Mass.

NEW SUB-DISTRICT FLOURISHES

Maine Conference: The recently reorganized sub-district in the Berwick and Kittery section of the Portland District, held its second meeting on Jan. 8th at the Methodist Church in Berwick. The Berwick group prepared and led the fine worship service. Dr. J. Lester

(Continued on page 156)

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Editor Accused of Being Intolerant

"With your plea for tolerance in our relations with other religious bodies, all right minded and right motivated Christians must agree. But your editorial, 'They're At It!' in the issue of Feb. 21st, suggests the need of tolerance in combatting intolerance.

"For the second time you have named the series of articles in the *Christian Century* by Dr. Fey, 'Can Catholicism Win America?' as evidence of growing intolerance toward the Roman Catholic Church. Such of your readers as do not have access to the articles would naturally suppose that they are a call to another KKK uprising with appeals to fear, hatred and bigotry. An intelligent reading of them shows that this simply is not so. You have said either too much or not enough. As the record now stands, you leave an inference that is false.

"You say you hold no brief for the Roman Catholic Church, but you 'do hold a brief for the right of any church to propagate its faith and to exercise every democratic means of growth.' Interestingly enough, in his very first article, Dr. Fey says the same thing in even stronger language, 'It has not only the right but the obligation to do precisely this if it can.' What religious leaders like Harold C. Phillips, John A. Mackay, Henry Sloane Coffin and our own Bishops McConnell and Oxnam specifically endorse cannot be stigmatized as appeals to intolerance.

"No doubt intolerance is an imminent danger, and we shall see its ugly rise in the postwar confusion. But we must meet it by supplying factual information and not by keeping our people in ignorance concerning what is happening. In this our Protestant ministers will have a heavy responsibility. If our members are not to be swept again into hysteria as in the 'Twenties, they must be informed—and must have a firm faith in the validity of our Protestant
Quoting again from Dr. Fey, 'That ignoran
on all levels is not open to doubt. All that
ful is whether ignorance of the learned or o
learned has done the most harm.'

"To meet the need for factual informatio
mediately secured copies of the reprinted arti
sent one to each pastor on the district which
With it I sent a letter in which I said, in par

'One great danger that will come with the
nition of progress by the Catholic church
Protestants will again seek to combat the a
by some such methods as in the past, an
to hate and fear, and even organization
force. We as pastors must be ready to l
some other way. The only way whereb
estantism can keep its hold on American li
the way we got that hold—that is, the
vital religion. The church must again b
the spiritual guide and helper as in the
its strength. That is what the *Crusade* me
heart.' "

(Rev.) GEO. M. Bo
Otta

(EDITOR'S NOTE)

Mr. Boicourt's letter is presented here on t
for it is exactly the sort of reply that your
pected. Our basic objection, as clearly state
editorial on the subject, was not concerning
tual matter in Mr. Fey's articles, but in *the*
use of them. We will not "become a spirit
and helper" if we are to spend our time conte
the wrongs of Romanism; we have too ma
own wrongs that need to be righted, and t
work ahead of us in advancing the kingdo
to spend our time in this negative directio
reader Boicourt suggests. We can get grea
enthusiastic about the wrongs of other pe
it is an obvious challenge to Protestantism
up the wounds" and "proclaim freedom an
to the people of our land. We have a Christ t

Presbyterians Picket Universali

On Sunday, Feb. 4th, one of the most sha
plays of intolerance that Protestants coul
have entered into was carried out by a grou
byterians in the city of Detroit. These pe
were among those who forced the Federa
of Churches to refuse admission of the U
into membership, staged a picket-line o
Church of Our Father (Universalist-Unita
passed out handbills entitled, "Easy Roads
The handbills described Universalists as
people who take the name of Christ upo
order to make themselves respectable in t
the world and take away the reproach of ba
ity. The handbills went on to say, "they

ı home-made spiritual garments, but they want honor and dignity that comes in connection with name of the Lord Jesus Christ."

is significant that the minister who announced pet theory in this way, "Easy Roads to Hell," ningly was an authority on the subject! Cerly this sort of thing does make the road to hell e easy, and if this kind of limited churchman- continues, Protestantism will suffer no end of n.

gain, we urge the Federal Council of Churches egin taking a positive stand in this matter of in- ıg doctrinal debates! Its action in refusing admis- to the Universalists has invited even worse things ı Presbyterian picket-lines. It has encouraged els," and labels always invite sociological divi- s.

is encouraging to note that the minister of the ırch of Our Father has proved himself to be a istian gentleman for, in his only printed statement the matter he says, "Our first reaction is one of zement that there are still people who are so cerned with the issues of the dead past. No, we challenge no one to debate. Instead we will go rying to strengthen the influence of a religion that s its chief aim that of building the spirit of ı religion into the personal, social, and spiritual cture of our times. We are greatly heartened by more revelation of the need for this kind of gion."

Study—Support—Improve

he Crusade for a New World Order has just re- ed a stimulating booklet regarding the Dumbar- Oaks proposals.* It is highly significant that this ressive booklet should come to us at the very same that President Roosevelt reported to the nation he Yalta Conference.

is obvious that Yalta has produced a tremen- sly valuable basis for the building of world peace. it is equally obvious that Yalta is to no avail if we ıot accept the responsibilities that it has laid upon shoulders! The President said, "There can be no dle ground here. We shall have to take the re- ısibility for world collaboration, or we shall have ɔear the responsibility for another world con- . . ."

ɔ Methodists the procedure is clear: we must gage ourselves in political expression as individual ens and see to it that our Congressmen hear from once. This is not the time to relax! *Isolationism still win our nation!* As Christians we must let no stone be unturned in our efforts to see to it that our public officials shall vote for world collaboration. The "how" of it will be worked out later at the meeting in San Francisco—and we will need to act there too, but now we must see to it that the *will for collaboration* is created and generated as a spiritual certainty of the American people.

The slogan of the Crusade is "Study—Support—Improve"; it comes as a clear-cut challenge to every American as a patriotic and spiritual responsibility! It does not wait until the war has ended to settle the difficult political questions; it does not wait until more people starve, before it feeds them; it will not allow us to be like Pilot and keep "hands off" in cases like Greece and Poland. It puts us in the position of either acting for peace, or becoming inactive and inviting an even more horrible future war.

*he "Dumbarton Oaks Proposals" Crusade Headquarters, 740 St., Chicago, Ill. Copies, 5 cents each; in lots of 100 or more, ts each.

Manila Tragedy

Bishop Lewis O. Hartman

In the death of Dr. Walter Brooks Foley in Santo Tomas internment camp in Manila, details of which appear elsewhere in this issue of the Herald, Methodism has suffered a tragic loss. The editor has requested me to write a brief tribute to this distinguished missionary leader. I gladly comply, for Walter Brooks Foley was my friend—loved and respected.

As a missionary in India, as the wide-awake pastor of two important Long Island churches, and finally as minister of the great Union Church of Manila, Dr. Foley made a very significant contribution to the progress of the church and the kingdom of God. He was well trained for his task and was a tireless worker. His mind was alert and progressive. He was, above all, a "friend of man" on the mission field, in the pastorate, and in Santo Tomas camp, where he was the head monitor for 1500 of his fellow internees, smuggling in food for them at the risk of his life.

His faithful work as a "good minister of Jesus Christ," climaxed by his tragic death at the close of a life of service for others, will be a stimulus to faith for thousands who hear the story of his victorious living and his glorious dying.

Dr. Huse Returns

We are happy to announce that in this issue of Zions Herald we present the first of a series of articles by Dr. Raymond Huse entitled "The Autobiography of a Plain Preacher." Dr. Huse is well known to our readers, and we are glad that once a month we will have a page of his splendid writing.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Mar. 18

THE LAW OF LIFE.—Matthew 22:23-40; 25:31-46.

I. *Love and law.*

Can love be a law? Can love be commanded? How can any man love God or his fellow-men in obedience to a decree? Is there not a contradiction between the two ideas of love and law? Surely love is the spontaneous outgoing of the heart, while law is as surely measured and precise obedience to a definitely stated, carefully worked out system of rules.

This can be answered in two ways.

1. The distinction between love and law is not as sharp as all this. As a matter of fact, every law is basically a demand for loyalty, and loyalty is a form of love. To each and every enactment of law there is an unwritten but quite clearly implied preamble—Thou shalt love thy country, and your country now commands you to obey the following law and thus to express your love. That this is the plain truth a moment's consideration will make plain. The thing which makes law breaking odious is the fact that it expresses a lack of loyalty. No law is worth the paper it is printed on unless it appeals to the people as a legitimate expression of the will of a community which has a right to their loyalty. Disobedience to a law which cannot base itself on an appeal to loyalty is regarded as a noble struggle for liberty. Force alone can never long rule, and the worst tyrant is always talking about loyalty. People who coldly and mechanically obey the exact letter of the law only are defeating its purpose because they are not responding to the unwritten preamble without which the law is worthless.

Loyalty and legality are both derived from the same Latin word, and there is a very good reason for that. The two ideas are spiritually akin. How can you give a king his legal dues without giving him also your loyalty—if he is to be a king at all he must have the loyalty of his people, for without that a kingdom is an impossibility. How can a man be a truly law abiding citizen of our republic without being loyal to her? The first principle of her constitution, presupposed in every line of it, is a demand for the loyalty of her people.

2. Love of the highest and best is a law of the spiritual life in the same sense that the principles of hygiene are laws of the bodily life. Just as a physician is warranted in commanding his patients to live by the principles of hygiene, so the teacher of morals and religion is warranted in commanding his disciples to love the highest. Only so can they come to normal and mature spiritual life. Just as the physician is only stating the necessary conditions of good bodily health, so the command to love God is simply a statement of the fundamental conditions which must be met if there is to be a realization of the full possibilities of truly human character.

What a human being needs for complete self-development is the employment of all his powers to the full, and that can come only when those powers are enlisted in a service which is pure delight because it is supremely and flawlessly worth while. When Jesus commands us to love God He is pointing us to the only Master in Whose service we can find that perfect freedom in which alone we can grow to true manhood. We are to love God with all our hearts and souls and minds He is the only Being Who can call out this full of every human power, and thus lead on the way pleteness of life.

II. *The scope of the law of love.*

The second commandment is like the first, for natural and inevitable outcome of obedience to God of love is the living center from which love out to all the world. The heart which is centered has been captured by the glory of an all inclus which is only a way of saying that it shares it. H life is thus filled with the love of God sees his fel as sharing with him in the divine love, and hen kinsmen. He loves them as himself, for, indee unity of God's love he is one with them.

This centering of life on the All-Lovable thu that good will becomes the spontaneous express soul ruled by the joyous realization that only lov These people on the right hand in the parable c see anything very wonderful about their behav them it was the only way to live. The hero is j surprised when his commander pins a medal on Heroic action is indeed the natural thing for hi his life is centered in a supreme loyalty to duty.

You will remember that Jesus said that He *mu* In the perfect understanding of the perfect Son, known the love of the Father as it filled His and He could not help giving Himself in lo great service. Love was the law of His life, love life. The Son of man came not to be served, but and to give His life as a ransom for many. He that was the expression of His very nature—He Who came in the spirit of love and could not wa other way than love's way.

III. *The law's rewards and penalties.*

The law of love has its rewards for obedienc penalties for disobedience. But they are not a attached as penalties are attached to man-made la rewards are the living fruit of the life of love penalties are the withered leaves of the barre selfishness. The separation of the sheep from in the parable is not a matter of conferring favor posing punishment. It is simply the solemn re of facts. The law of love is like the law of g which every material thing on the earth is draw its center. Every loving heart is drawn toward central Love of the universe. But also the lovel repelled and thrusts itself out into darkness. Th love's full revelation will be indeed a day of j because it is a revelation of a reality which is n obeyed. Jesus is ever calling His disciples to be to lead the life of the Kingdom by making love t by loving God with all their powers, and their as themselves.

LESSON FOR MARCH 25, "The last week."

For study, report, and discussion.

How do the events of the last week of His ministry b the central aim of Jesus, and the spirit in which H to attain it? Various incidents might be assigned bers of the class for study and report with this qu mind. The entry into Jerusalem, the cleansing of ple, the replies to hostile questions, the parables of 21:23-46; 25; the Last Supper, and the ordeal in Get may be considered separately.

A BUILDING ON THE GINLING COLLEGE CAMPUS, NANKING

Ginling: Golden Heights of China

W. W. Reid

In the winter of 1942-43, Dr. Wu Yi-fang Voo Yee-fong), China's leading woman ucator, visited the United States and spoke fore many educational and church gather-gs.

Dr. Wu is president of Ginling College Golden Heights" College), the only inter-nominational college for women in all ina. Ginling College, in peace time, is uated in Nanking, the former capital of ina, and now the seat of the puppet gov-nment.

Dr. Wu has her Ph. D. degree from the iversity of Michigan. She is a member the Presidium of the People's political uncil; that is, one of the five persons (and e only woman) entitled to preside over e meetings of the Council which repre-ts all the political parties of China. Dr. u is also president of the National Chris-n Council of China; president of the Na-nal Y. W. C. A. of China; and has repre-ted the Christians of China at ecumenical therings in many countries.

At the present writing, Ginling College is rying on its classes, not in Nanking, but the campus of West China Union Univer-y, in Chengtu, West China, two thousand les away. The story of the trek of this llege—students, faculty, and equipment—m the dangers of Japanese-occupied Nan-g to the comparative safety of Chengtu, one of the most thrilling stories of the r that has come out of the agonies of ina.

Just before she left the United States for ina in the spring of 1943, Dr. Wu was ed, "What do you expect to find on the nling campus in Nanking at the close of war?"

Dr. Wu recalled the events that followed entrance of Japanese troops into Nan-g in 1937. The Japanese army got out the control of its officers, buildings were ted, women and girls were attacked, nken soldiers, and half-crazed soldiers rorized the civilians, burned buildings, t the innocent . . . a veritable reign of or held sway for days.

It was then that Ginling College threw n its doors and campus to refugees—to usands of women and children fleeing n the Japanese soldiers," said Dr. Wu. embers of the faculty and of the student ly gave practically all their time to the of as many as ten thousand refugees at a time. We could do this because we declared the buildings and campus to be foreign property, belonging to a board of trustees in New York City, and Japan was not at war with the United States. However, when the tragedy of Pearl Harbor came, the picture changed. For the United States and Japan were then at war, and the Japanese at once declared Ginling College enemy alien property and subject to seizure.

"In the meanwhile, however, foreseeing what was coming, the faculty and students of Ginling had left the Nanking campus,

PRESIDENT WU YI-FANG

and started on our trek of 2,000 miles to set up college work on the campus of West China Union University in Chengtu. Each of us, in making the journey, in addition to personal belongings, carried some piece of precious laboratory equipment, some important books, or other supplies necessary for the educational program.

"It was well that we had done so, for almost immediately after the Pearl Harbor incident, the Japanese looted the college buildings of all equipment, and now use them for the storing of small arms and ammunition. This, of course, makes them legitimate military objectives for the United Nations. I anticipate that the Ginling buildings will be destroyed when the Allies attempt to wrest Nanking from the Japanese, or that the Japanese will themselves blow up the buildings and supplies before they leave the city prior to their inevitable defeat.

"So I expect, when I go back to Ginling, to find nothing remaining of the College," concluded Dr. Wu.

But some of the funds raised through the Crusade for Christ are to be allocated by the Woman's Division of Christian Service to the reestablishment of Ginling's unique academic ministry. And Crusade funds will help gather together the faculty of Americans and Chinese, men and women, now scattered across the world; help provide scholarship aid for students long impoverished by war, and famine, and inflation; and—who knows?—it may have to help rebuild from the ground the beautiful buildings of which American and Chinese Christian women are so proud.

Something of Ginling's history and service will be of interest:

Ginling College was opened in 1915 by American and Chinese Christian women. It was to train Chinese women for places of leadership in the Republic founded in 1911.

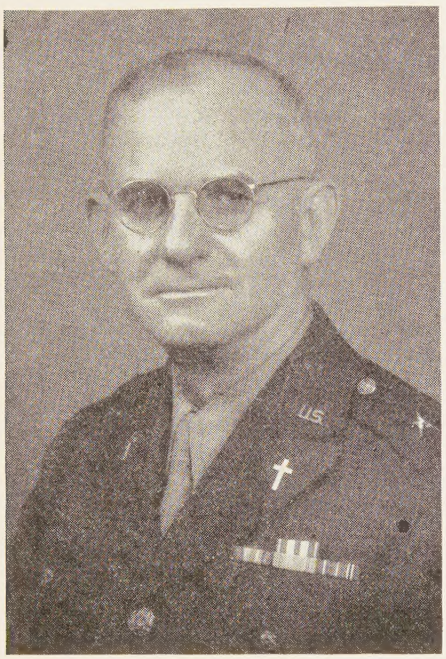
In the early 20's, American church women raised funds in the United States to erect seven modern buildings on a beautiful 40-acre campus, within the walled City of Nanking, 200 miles northwest of Shanghai, and facing "Purple Mountain," famed in song and story. Eventually fourteen buildings, designed in classic Chinese architecture, were erected. These include four dormitories, recitation building, science hall, chapel, library, gymnasium, assembly hall, social rooms, practice school, and faculty residences. The Woman's Division of Christian Service, of the Board of Missions of the Methodist Church, is one of seven missionary agencies that banded together to foster the College.

"In the first twenty-five years of its history, Ginling contributed 471 graduates who have gone far and wide in service to their country," says Mrs. Way-Sung New, M. A. "They have been willing to serve in obscure places—in the darkest slum or the dirtiest factory—if only their presence and their efforts could make the place more cheerful and livable. They are trained doctors, nurses, teachers, writers, scientists and mothers serving the new China. Rural welfare for women and children in the remotest interior has fascinated many of our alumnae. Research work on diets, on educational systems, and on geographical conditions has claimed the attention of a scientifically inclined group of students."

From 1937 until June 1942, despite the removal of the College, Ginling's buildings in Nanking continued to serve the city's growing needs. Its child welfare work included a neighborhood day school, with eighty children, continuing a service the College Y. W. C. A. has sponsored since 1916. A half-day school with thirty children, one of the one-meal-a-day schools in the city, was supported in part by funds from the National Christian Council. A nursery school was started for children of refugees. Each month some fifteen to twenty families were helped to meet emergencies arising out of sickness, or death, or poverty. A loan fund made possible the purchase of rice at the lower prices of the harvest. Medical service for the campus and the community included student clinics, vaccination and inoculation; supplementary feeding with bean milk and other needed additions to a poverty diet; and hospital care paid for where salaries and wages are too low to cover such expense.

PERSONS

Chaplain George F. Rixey, a Missouri Methodist, has resumed his work as the Deputy Chief of Chaplains in Washington, D. C., having just been promoted from Colonel to Brigadier General. This makes him the Army's highest ranking Protestant chaplain.



General Rixey's knowledge of the soldier's life is not theoretical. Once a member of the University of Missouri's cadet corps, later an officer in the State Guard, he entered World War I as a first lieutenant in the line. From here he was appointed chaplain and has remained one ever since. Earlier he served Methodist churches in Louisiana, Troy, Gallatin and Chillicothe, Mo. The American University in Washington recently honored him with a doctorate of divinity.

Frank J. Metcalf, who passed away recently, was a native of Ashland, Mass., and the first Ashland citizen to be graduated from Boston University. During his 42 years with the office of the Adjutant General in Washington, he became possessor of one of the finest libraries on hymnology in the country. Mr. Metcalf not only collected hymnals, but he was a writer of hymns. He was a charter member of the 45-year-old Brightwood Park Methodist Church in Washington.

The Rev. David A. Weems accepted in February the associate directorship of the Servicemen's Council of New York City, an organization sponsored by the several Federations of Churches. The Rev. John M. Pearson, Methodist district superintendent, is its chairman. For two and a half years Mr. Weems has been an Army chaplain, serving posts in Maryland, North Carolina, and Arkansas. Recently he was separated from the service for medical reasons. His previous experience includes five years as a Y. M. C. A. secretary in New York City, three years with the Mission Board of the former Methodist Episcopal Church, South, in Korea, and eight years in the pastorate, where he served in Arkansas and Connecticut. He is a graduate of Hendrix College, Emory University, and Yale Divinity School, B. D.

Miss Dorothy A. Ritz, deaconess at Fordham Church, the Bronx, has accepted a position in the medical offices of the Board of Missions and Church Extension. Prior to coming to New York a year and a half ago, Miss Ritz worked in the New England Southern Conference. She is being succeeded at Fordham Church by Miss Anna M. De Ponceau, a graduate of the National Training School for Deaconesses at Kansas City. Miss De Ponceau has also taken graduate work in Cincinnati, Union Seminary, and New York University.

Mr. Arthur Adams, treasurer of the Union Church Servicemen's Lounge, "99 Steps From Broadway," operated cooperatively by 25 Greater New York churches, reports that $20,000 has been received during 1944 for this enterprise, and that 134,675 service men have been entertained during the year. Mrs. John M. Pearson is chairman of the Lounge Committee. The Rev. Van Harbin is pastor-director.

Pfc Austin H. Armitstead, son of Chaplain Johnson N. Armitstead, formerly Methodist minister at Nashua and Rochester, N. H., and Mrs. Armitstead, has been reported missing in action in France on Jan. 16th. He enlisted in the Army in 1943, during his freshman year at Dickinson College. Chaplain Armitstead is in service on Army transport duty.

The Rev. and Mrs. Wm. J. Kelly of Natick will celebrate their 57th wedding anniversary on March 19th. Mr. Kelly is pastor of the Methodist church in Natick.

The Rev. Cornelius Hudson, a member of the Philadelphia Conference, and conference chorister for 54 years, died in his home in Philadelphia on Feb. 26th, at the age of 93. Mr. Hudson was retired in 1926. He was chaplain for several Masonic organizations, and served for 31 years as secretary for the Methodist Historical Society of his conference. He leaves his widow and a daughter, Mrs. Jennie H. Haas.

Bishop Edwin Holt Hughes, of Washington, D. C., will be the Palm Sunday preacher at Court Street Methodist Church, Rockford, Ill., of which the Rev. J. Richard Sneed is the pastor.

The Rev. Raymond L. Archer, assistant secretary of the Board of Missions and Church Extension for work in Africa, has arrived in Monrovia, Liberia, for a visit to mission stations there. He will later visit Methodist work in North Africa, the Congo, Angola, Mozambique, Souther desia, and the Union of South Afri expects to return to New York in the

Information has been slow in from the War and State Department the names of missionaries and others by the U. S. Army from Santo Tom other concentration camps maintained Japanese on Luzon Island in the Phil The Board of Missions has to date definite word of the rescue of the R Mrs. Herbert J. Riley, and their s daughter, all of San Francisco; of Mr ter B. Foley of Oyster Bay, L. I.; Don Holter of Kansas City, Mo.; Miss Anna Carson of Indianapolis.

The Rev. Marshall Scott, formerly Presbyterian Church, Columbus, Oh gone to Labor Temple, New York head up the Presbyterian Institute o national Relations.

A letter received last week by rela this country from Miss Frances Helen of Manila, Philippine Islands, broug sad news that her father, the Rev.

Brooks Foley, was killed by enemy a the Santo Tomas Internment ca Wednesday, Feb. 7th, and her mot an arm and is now in the hospit Foley, formerly of Oyster Bay, L. Cohasset, Mass., and at one time a ary to India, was pastor of Union an English-speaking non-missionary gation in Manila, before the Japane pation. He and Mrs. Foley and their ter had been interned at Santo Tom Foley was a graduate of Boston U College of Liberal Arts, class of 19 retained his membership in the Ne East Conference. He served for seve as Manila correspondent for ZIONS

A daughter, Jeanette Aurelia Sm born to Dr. and Mrs. William Vick of Medford, Mass., on Friday, Feb. the Baker Memorial Hospital, Bosto Smith is the daughter of the Rev. a Charles E. Pedersen, pastor of Church, Arlington, Mass.

The Rev. Archibald Bartington, Methodist preacher, died at his Hanover, Mass., on Feb. 26th.

The Rev. and Mrs. Elmore Brown Methodist Church, Saugus, Mass., we

With Our Writers

JUDSON J. MCKIM, Cincinnati, Ohio; director of educational programs, Station WKRC.

JOHN M. SWOMLEY, JR., New York City; associate secretary, the Fellowship of Reconciliation.

W. W. REID, New York City; Board of Missions and Church Extension of The Methodist Church.

RAYMOND H. HUSE, Syracuse, New York; Syracuse West District Superintendent.

G. ALBERT HIGGINS, Greenfield, Mass.; minister First Methodist Church.

the dinner given last week to the Hon. red B. Willis, Speaker of the Massachusetts ouse of Representatives. Mr. Brown is haplain of the House of Representatives.

EVENTS

The Rev. Ralph W. Sockman, minister of hrist Church, Methodist, of New York ity, will be one of the judges of the ational Peace Treaty Contest, it was anounced today by Joseph W. Frazer, chairan of the board of the Graham-Paige Mors Corporation and chairman of the judges' mmittee of the contest. Prizes totaling 0,000 in war bonds will be awarded in e contest for peace treaties of 1,000 words less written by Americans and which are nsidered best by the judges, Mr. Frazer id. The contest, to open March 17 and ose at midnight, April 15, is open to all gal residents of the United States or its ossessions, and to men and women serving the armed services wherever they may be. ational headquarters for the contest are 350 Fifth Avenue, New York 1, N. Y.

The Council of Bishops of The Methodist hurch will meet at the Hotel Stevens, Chigo, from April 23rd to April 27th.

The New Jersey Council of Churches was rmed in Newark, N. J., February 3, 1945, hen the New Jersey State Council of hurches, the New Jersey Council of Reious Education, and the United Council Women of the State merged their three ganizations into this one Council for all e agencies of the State. Mr. Henry Reed owen, long secretary of the Council of Reious Education, becomes the acting general cretary of the new council, pending the ection of a permanent general secretary. . George W. Dawkins of Peddie Baptist hurch in Newark is the new president, suceding Dr. Karl Quimby of the Council of eligious Education and Dr. Milton Stauffer the Council of Churches.

Methodists of Great Britain have been led upon by the denomination's president, . Wilbert Howard, to raise at least 500,000 unds to repair and rebuild war-damaged urch buildings at home and abroad.

The New York Ministers' Forum will have e Rev. Paul Wagner, district superintent, Bombay Conference, India, as speaker Mar. 19th, and Dr. William L. Stidger, ofessor of Homiletics, Boston University hool of Theology, on Mar. 26th.

Thirty-two prominent Protestant, Catho- and Jewish churchmen issued a joint peal for prompt parole to useful work of 2,000 to 3,000 Jehovah's Witnesses now federal prisons for their refusal to accept litary or civilian service. Attorney Gen- l Francis Biddle was urged by the clergyn to extend parole provisions to Jehovah's tnesses so that they may be freed to enge in essential occupations, which would mit them to continue their part-time minsing, "and at the same time render a ful service to the country. It would be eflection upon the record of maintaining mocratic liberties in this war," they dered, "if some basis of accommodation cannot be found between the government and these men who put their loyalty to God above their duty to the State." Signers of the letter, initiated by the National Committee on Conscientious Objectors of the American Civil Liberties Union, included Bishop G. Bromley Oxnam, Bishop Lewis O. Hartman of Boston, Mass., and Bishop Francis McConnell of New York.

The name "Hanson" has recently been assigned to a Destroyer in honor of their son, the late First Lieut. Robert Murray Hanson, U.S.M.C. Reserve, according to a letter from Honorable James Forrestal, Secretary of the Navy, received by Mrs. Harry A. Hanson. It will be remembered that The Congressional Medal was previously presented to Mrs. Hanson on Boston Common in the presence of the governor of the Commonwealth, by Brigadier General Merritt on behalf of the President and Congress. Lieut. Hanson had brought down 25 Japanese planes. High tribute was paid him in *Lucco Life,* the oldest collegiate weekly in India, the student organ of Lucknow Christian University. Dr. Hanson assumed the principalship of the college last summer. Mrs. Hanson is living in Newtonville, Mass., and has been asked to christen the new Destroyer

The Morgan Memorial Sanctuary Radio Services, broadcast over station WORL, Boston, at 8:10 a.m., will have the following speakers: Mar. 12, the Rev. Wm. H. Duvall, Methodist Church, Woburn; Mar. 13, the Rev. Henry E. Helms, Church of All Nations, Morgan Memorial; Mar. 14, the Rev. James T. Rider, Ruggles Street Baptist Church, Boston; Mar. 15, the Rev. E. H. Edwards, First Church of the Nazarene, Malden; Mar. 16, the Rev. Elmo F. Young, St. John's Methodist Church, Medford.

The Social Action committees of New York, New York East, and Newark Conferences honored the new executive secretary of The Methodist Federation for Social Service, the Rev. Jack McMichael, with a welcoming luncheon at the Parkside Hotel, Feb. 19th. The Rev. Wade Crawford Barclay presided. Greetings from the three conferences were extended by the Rev. George M. Cordner, the Rev. J. George Butler, and the Rev. Eugene Smith, respectively, and Mr. McMichael responded.

"Release," a religious drama by Mrs. Dorothy Clark Wilson, has been chosen for a demonstration presentation by the Religious Drama Council at the Church of All Souls, New York City, Mar. 1st. Mrs. Wilson, author of the novel "The Brother," and many religious dramas, is the wife of the Rev. Elwin L. Wilson, superintendent of the Portland (Me.) District.

Crusade News

Increased enrolment and attendance in Methodist Sunday schools is being reported from many sections of the church as leaders undertake another phase of the five-point Crusade for Christ program. The following examples have been reported to Crusade Headquarters: Twenty of 35 church school superintendents who reported in the Northeast Ohio Conference, announced gains of 339 pupils per Sunday, according to the February "News Bulletin" of the conference Board of Education. As the result of 60 teachers attending a training school and of Wednesday night home visitation by teams, the Herring Avenue Church, Waco, Tex., has shown an increase in church school enrolment and attendance of 10 per cent, and 40 new members have been received into the church. The financial quota of $3,175, "was more than underwritten," reports the Rev. C. C. Sessions, pastor. Fifty-nine churches in the Grand Rapids District of the Michigan Conference reported gains in average Sunday school attendance in the last quarter of 1944, as compared with the same period of 1943, according to Dr. E. H. Babbitt, superintendent.

District superintendents of Methodism have reported pledges and cash for the Crusade for Christ Relief and Reconstruction Fund of $14,445,967, it was reported by Bishop J. Ralph Magee, director, on Feb. 27th. The weekly reports from the superintendents were sent in under date of Feb. 21st.

One of the Crusade Fund solicitors at Latrobe, Pa., a mother who recently lost a son in action in Germany, and still has three sons in service, told the need for sacrificial giving in a home where a Roman Catholic girl lived with her in-laws. The girl asked, "Do you really have a church with a program like that? Will you take pennies?" She gave her entire savings—462 pennies from a pint jar.

Epworth Church, Norfolk, Va., wasn't satisfied with its "official" Crusade quota of $30,000. The Rev. Thomas F. Carroll, pastor, reports that the Official Board "accepted" $40,000 as their goal, and the members pledged $50,000, paying one-half in cash.

The New Jersey and Philadelphia Conferences sponsored a series of radio broadcasts over six stations in the area of the two Conferences to stimulate interest in the Crusade for Christ. Speakers included Bishop Fred Pierce Corson, Bishop Ernest G. Richardson, Lay Leader John T. Carson of Philadelphia Conference, Lay Leader Francis A. Stanger of New Jersey Conference, and the following ministers, Earl R. Brown, Paul E. Wagner of India, A. J. Walton, Albert L. Baner, and Frank Prentzel, Jr.

The Springfield District of the New England Conference, with a quota of $41,462, reported last Sunday that it had exceeded its quota. This is the first district in the New England Conference to make such a report.

With all but one district over the top by Feb. 23rd, the Baltimore Conference had cash and pledges of $588,201 on a quota of $565,400, it was reported by Dr. Horace E. Cromer, district superintendent of the Washington East District.

The church at Baltic, Conn., has reached its goal of $659.

The Monson, Mass., Church, with a quota of $630, has reached a final figure of $945.

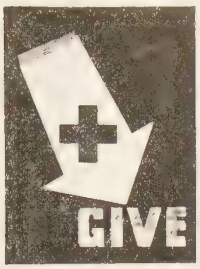
Churches that Have Oversubscribed Their Crusade Quotas

(Additional)

Gleasondale, Mass.	$ 314	$ 351
W. Springfield, Mass., First	523	525
South Boston, Mass., Barham Memorial	550	585
Lynn, Mass., Boston Street	2222	2325
Providence, Mathewson St.	6600	6921
Somerville, Mass., First	1573	1595
Franklin, N. H.	863	871

Churches Cooperate with Red Cross

In the present emergency, churches of all denominations have flung wide their doors to the Red Cross. It is no exaggeration to say that hardly a one exists that is not in some way cooperating with the organization's program. In rural areas and small towns the church is frequently the only establishment having sufficient room to accommodate the Red Cross group. In the larger cities, where there are multitudes of Red Cross workers, the churches offer ideal neighborhood meeting places.



Though the facilities of some may be used but a few hours each week, others are known to house Red Cross workshops that are busy as much as 80 hours from Sunday through Saturday, and no one will dispute the statement that the Red Cross has been able to supply our armed forces with hundreds of millions of surgical dressings only because of the wholehearted spirit of cooperation displayed on the part of churches, their officers and membership, who so generously have made their facilities and services available.

Typical of what many churches are doing from coast to coast is the Red Cross program of production of surgical dressings. Some 2,000,000,000 have been produced by volunteer workers for the Army and Navy since 1940. They have been sent forth on their errands of mercy to Guadalcanal, to Tarawa, and to the Philippines to help bind the wounds and assuage the suffering of our fighting men.

But surgical dressings are not the sole Red Cross activity to which churches are devoting themselves. The Red Cross Blood Donor Service has met a wholehearted response in all areas where it operates. The Boston, Mass., Blood Donor Center reports its mobile blood collecting units periodically visit a total of 58 sections within its jurisdiction. Subsidiary centers are set up in these sections to reach local inhabitants. Of these 58 subsidiary centers, 31 are set up either on church property or in halls connected directly with church organizations.

The Red Cross Blood Donor Service has met a similar response wherever else it is operating, one report stating "church authorities everywhere have been most cooperative." The report further stated that there were no cases in which the Red Cross was refused the use of church property, and that in almost every city or town visited by mobile units, several churches offered their facilities for use. The report ended with the following: "On the whole, we have found the church set-ups the best of any."

During the 1945 Red Cross War Fund campaign many church members will assist Red Cross chapters everywhere in raising their local quotas of funds. A total of $200,000,000 is needed. It behooves all of us not only to give as generously as possible to this fund, but to persuade others to do so.

It Is Easy to Forget

our responsibility for those whose years have been spent ministering to us in things spiritual, things of eternal value.

Out of Sight Out of Mind

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Youth Activities

(Continued from page 149)

Hankins of the Dover, N. H., church spoke on the theme, "Spiritual Glow." He asked where the fire was in the Methodist church. "We have cooled off," said the speaker. "This is the period of youth, an age when ideas and ideals should be fought for. How can we get the fire except by contact?" Dr. Hankins compared instances which he had seen in Germany and Russia and Italy, where youth would give its life for an idea, and asked, "Is Christ worthy to die for?"

Officers elected during the business meeting were president, Ann Waldrom of Berwick; vice-president, Shirley Wood of Eliot; secretary, Sylvia Saunders of Kittery; and treasurer, Sally Curtiss of Kittery. The Reverends Hillis B. Slaymaker, Alexander H. Graham, Norman L. Porter, G. Duncan Moores, district youth leader, and Willis McLaughlin ably assisted in perfecting the reorganization. On Mar. 2nd, the sub-district will meet again at Admiralty Village Community Church.

ARE YOU READY TO THINK?

A new survey of New York's youth conducted by the Welfare Council reveals these facts:

Of the one million young people in New York City between the ages of 16 and 25, only 18% are of Protestant background. Of these, only 12% of the boys and 11% of the girls attend a Protestant Sunday School, a young people's group, or take part in the religious activities of the Y. M. C. A. or Y. W. C. A. In other words, less than 2% of the total youth population attend any Protestant religious organization. The same survey reveals also that a little less than 5% of the city's youth attend Catholic reli services and 1% attend Jewish reli services. This leaves approximately 92 New York's youth unreached by any ious activity whatsoever. If we accept facts to represent not only New York your town and mine, what are we goi do about it?

FROM HERE AND THERE

In North Carolina, M. Y. F.-ers special offerings at Christmas time were sent to Linwood and Polly Black missionaries in Africa. The Blackburns both active in North Carolina confe youth work before starting their missi work in Africa, and the Methodist Fellowship members of this conferenc that the money was a small way in they could help their friends in their

From Miller Lovett, New England ference president, comes word that were no restaurants in Nashville National Conference members of both ored and white races could eat tog They had to go to Scarritt College. Nashville, dear reader, is where all bra of Methodism make such big plans, blis ignoring what's in their own backyard!

The new reporter for Central New Conference Methodist Youth Fellowsh Miss Myrtle Ives, 18 Monroe Heights, land, N. Y.

The W. S. C. S. of the New England ference has planned a Lenten Series addresses to be given by Miss Margaret tery at Copley Church in Boston. Tu evening, Mar. 20th, has been designat Youth and Student Night. Miss Slatter speak on the subject, "An Hour fo Trumpet," and special music will be vided by the Boston University Sen Singers, under the direction of Jam Houghton.

In New Bedford, Mass., the Interc Council sponsored a Youth Rally on Jan Two hundred and fifty young peopl resenting thirty churches of many c inations, attended the meeting, whic held at the North Congregational C Officers elected for the coming year Miss Audrey Sherberg, Pilgrim Churcl ident, and Miss Joan Cargill, Centre odist Church, secretary-treasurer. Th Lawrence Sibley of the South Baptist was named advisor.

The evening address was given by Arthur Harriman of New Bedford. S Harriman, "It is spiritual and moral s that writes the charts of human libert in that strength, and that strength al

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edom and justice established and made ure."

The speaker named qualities required for kind of leadership needed in the world tomorrow, and urged the young people stand up for and practice the things they ieved right. "We must make religion a lity. It will give us the spirit of wisdom. sdom is different from cleverness. A man o is wicked may be clever, but a man o is wicked can never be wise."

n closing, Mayor Harriman said, "We st not look mournfully into the past. That gone. We must wisely improve the pres—it is ours. We must go forth into the dowy future with courage and without r."

Mortgage Burned at Belfast, Maine

The evening of Feb. 22nd was a happy for the members of the Belfast Method- Church, because they witnessed the burn- of the mortgage on the parsonage. A ster supper was served by the trustees to who helped in bringing about this pleas- event.

n 1931 the Rev. Felix Powell made ex- sive alterations on the church, leaving a rtgage which in 1941 amounted to $3065. ere were also other unpaid bills making whole amount of indebtedness $3440.

A good number of church members and siness men, in spite of rain and icy travel-, assembled to witness the burning of mortgage.

After prayer by the Rev. G. J. Volz, of rsport, and singing by the choir, the pas-, the Rev. A. F. Leigh, gave a short, in- mal talk. Following congregational sing- and another selection by the choir, the ssage of the evening was given by the Rev. F. Aldrich. He spoke highly of the work omplished and also of the Crusade for rist. Not only has the mortgage been d, but there is no indebtedness on the rch, and bills for an enlarged chancel, ncel carpet, new oil heater and new tank ounting to about $825, have been paid.

Mr. Norman Wood, a trustee, presented oken of appreciation from the trustees, Woman's Society of Christian Service, Wesleyan Guild and the Youth Fellow- p to Mr. Leigh, who was greatly sur- sed, and responded gracefully.

Mrs. Alice Bramhall, the oldest member, pressed grateful thanks for the excellent dition of the church.

Mr. George Orchard, president of the ard of Trustees, gave the mortgage to superintendent who, after a few remarks, plied a match to it, and all witnessed the rning while singing the Doxology.

Only two of the original names on the e are those of people now living; namely, orge Orchard and Wayland Hall. Those o have passed to a higher life are Leo rrick, Freeman Roberts, Eugene Pearson Frank Flye. Their places are supplied Ernest Orchard, Milton Hills, Norman od, Cleon Nottage, Alfred Dutch and and Orchard.

The service was closed with the benedic- by Mr. Aldrich.

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Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER I—THE OLD SCHOOL HOUSE

The old school house is deserted now, the giant elm trees that stood guard and furnished friendly shade, for the most part have gone the way of all the earth. When I was transplanted from a not too attractive Massachusetts city to this quiet neighborhood, among the New Hampshire hills, the Branch School house was, next to my farm home, the center of my life. Here I met my friends, here I drank of the fountain of knowledge (as well as from the water pail in the corner, in those pre-germ days), and here on Sunday afternoons I met with the neighbor folks to worship the Lord. Those prayer meetings were the greatest single force, next to the ideals of my Christian home, that made me a minister.

As I write these grateful words, I am remembering one such service. The pastor was from the village two miles away. He was neither attractive nor brilliant, nor greatly successful as we reckon success, but to my boyish eyes he looked like one of the pictures in the family Bible, in spite of the fact that he wore a white tie and a tall silk hat. He was a "supply preacher," and was not with us long, but during that time received me into the Methodist Church, or better said—the Methodist branch of the Church of Christ.

I do not remember what he said in the devotional talk he gave that sweet Sabbath afternoon, but I know, as was our beautiful custom, he "threw the meeting open" for exhortation and testimony, and my old neighbors spoke good words for Jesus Christ. Most of them are in heaven now, and I hope some day to greet them there. Perhaps we can get the gang together again, and if we can have a service of prayer and song like those we had in the old school house, I shall surely enjoy heaven. We sang gospel songs a capella, but with much spirit and amazing harmony.

On that very afternoon I am recalling, I heard for the first time—"Blessed Assurance, Jesus is mine." Still through the halls of my memory ring the words of the refrain—"This is my story, this is my song, Praising my Saviour all the day long." I know what the music critics say, and I am not unappreciative of stately music, but when I was a boy, working in the July hay field, even if I could have recalled those pathetic words from "Elijah"—"Let me die," I doubt if they would have helped me greatly, but somehow, when I sang—

"At the cross, at the cross—
Where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day,"

it really did something for my soul!

After a while the spoken words of loyalty and love became less frequent, like the passing of a summer shower. Then the minister said—"Isn't there another?," and suddenly my heart began to beat like a trip hammer. I was "another." But children never did speak in meeting. They would think it queer, the preacher and the class leader and all the rest, but still the inner urge continued and I arose timidly and said—I recall it clearly although it was more than fifty years ago—

"I want to be true,
And keep near Him in all I do."

So I broke into public confession in verse and rhyme. The lines were not strictly original. A substitute Sunday School teacher who taught our class but a single Sunday taught them to us and went on her way, and I had used them as a morning prayer.

Elder brothers are not traditionally appreciative, and mine was no exception. He said to me—"What did you say in the meeting? I couldn't tell." Somewhat distressed, I went to my mother for comfort and she said—"You showed which side you were on, and that was the important thing."

The same people giving their testimony each week, and engaging in public prayer, developed a home made ritual of their own which, nevertheless, had strength and beauty. A good brother of the Advent Church worshiped with us happily. His educational advantages had been few; he could read but little, and barely write his own name. His prayer was always the same, and we boys used to laugh at him. I have lived to think reverently of his words of petition and praise. This was his prayer as I recall it—"My heavenly Father, it is the desire of my heart to humble myself upon my bended knee and to call upon Thy great and holy name, for I know that there is no other name under heaven, given among men, whereby we must be saved—only just come humble down at the foot of Jesus. And I want my name

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aregistered in the fair Lamb's book of Life and my house built on the solid rock Christ Jesus. It will stand the storm, it will not be long, it is soon to break on this ungodly earth." (What would he say now?) "Forgive anything that thy pure eye has seen amiss, bless the sick and afflicted throughout the land and world. And when I am done with the vain things below, grant a seat in thine everlasting kingdom and thy dear name shall have all the praise."

I ask the Lord to forgive me for not appreciating that prayer to which I now say a humble amen.

BOOKS

And We Are Whole Again

John Greenleaf Whittier inspired the title of this new book by Hazen G. Werner.

"We touch Him in life's throng and press,
And we are whole again."

Out of experience with life's throng and press and experiences with individual lives, Dr. Werner has prepared an excellent volume for use, not only with the people who are in trouble, "the self-deceived, the ego-ridden, the defeated," but also with the returning veteran. It will be clear that when the veteran resumes civilian clothes, his problems, if any, will be civilian problems. The process by which the veteran resumes civilian life, and catches up the loose ends of the every-day world, will be one of striving toward "wholeness."

In a book that rings with reality, Dr. Werner has made it possible for people to work their way, with the help of Christian power, not "out of trouble," but "through" trouble. The final chapter is one that is vital to people who are not always sure of "how" they can be effective in being the good samaritan, "How to Be Effective in Helping Others." (Abingdon-Cokesbury Press, New York. Price, $1.)

A Plain Man Looks at the Cross

Leslie D. Weatherhead, pastor of the City Temple, London, the famous three-centuries-old church, now destroyed from the effect of incendiary bombs, is not only a leading popular voice of the British pulpit, but is also a writer of books whose ministry is world-wide. Each of his past books has made people eager to read his next. Each of his latest books has been more masterful. "This is the Victory" and "In Quest of a Kingdom" met the needs of many people, but now "A Plain Man Looks at the Cross" meets the needs of all people.

Dr. Weatherhead admits that it is this kind of a book he has sought for his own satisfaction after many years of searching. After his completion of "Seminary" he was not fully satisfied about the full-meaning of the Cross. He has opened up the subject of the Cross in a frank, honest, and painstaking manner. A friend of Dr. Weatherhead remarked about the title, "The trouble is that the plain man does *not* look at the Cross at all, and cannot be made to do so." Here is the starting-line where Dr. Weatherhead takes the challenge and runs the race of interpretation. He digs deeply into the meaning of the great doctrines of the Cross, and the theological terms, atonement, salvation, justification, redemption, and others. The phrases that once held the religious peoples of a by-gone day in line, and that once may have had meaning, are now quickly brushed aside by the general public and "plain" men. Dr. Weatherhead is a missionary of interpretation to these peoples. (Abingdon-Cokesbury Press, New York. Price, $1.50.)

In Spite of All

True stories from real life are always in demand. "In Spite of All," is a lasting contribution to this field. Archer Wallace, the editor of *Onward,* Canadian paper for youth, has added this important volume of inspiration and encouragement for both adults and young people, to an already popular list of titles. His previous books, widely read and translated into as many as seven different languages, include: "Deeds of Living"; "Men Who Played the Game"; "Blazing New Trails"; "Boys Who Made Good"; and "Poor Men Who Made Us Rich."

"In Spite of All" is a book of character sketches of ten famous world-citizens, who, in spite of all their impediments, sufferings, and hardships, managed to achieve what the world now interprets as success. Yet these are everyday-success stories which will afford the example of hope for many every-day people. Ludwig van Beethoven, William Cowper, Elizabeth Barrett Browning, Francis Parkman, Madame Marie Curie, Sir Walter Scott, Friedrich von Schiller, Baruch Spinoza, Grey of Fallodon and Katharine Butler Hathaway are portrayed in a clear-cut, simple, and effective way on 10 or 12 pages. There are 122 pages of inspiration in this book; character can be had for ten cents (Abingdon-Cokesbury Press, New Price, $1.)

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Seed catalogues are popular reading i homes just now, with their promis dahlias the size of dinner plates, and beans "six weeks from planting to po

While we are dreaming of our own gardens, it will be a happy diversion t a thought to the grounds surroundin church.

In many small towns, home garden som luxuriantly all summer, but the gr surrounding the church receive little, i attention. Granite foundations stand in the sun when near-by woods and are full of feathery ferns and low-gr shrubs which would soften the line tie the edifice to the green of its surr ings.

A pile of rocks and rubbish back c church was transformed into a lovely garden, and a "gang of hoodlums" w the same time, transformed into a gro public-spirited youngsters.

The boys were given some grub h little supervision and plenty of oppor to use their initiative. So enthusiasti they become that they went on the f ing year to build some seats and a Parties held there, in the shadow c church, will not go far wrong.

Another project for church garden plot in which a Sunday school class flowers mentioned in the Bible.

A cutting garden which will furnish ers for the church and for shut-ins i sible. Some churches have enclosed ga in which are held prayer meetings, times church services and occasionally dings. The possibilities are endless.

Types

G. Albert Higgins

We had just completed our United C financial drive, so it was decided to our Crusade quo means of a seri parish letters, a telephone checkup gave in honor of in our Country's vice, or in memo a loved one, an for the sake of The following ob tions would have gained through any other method of paign, I presume. I found the foll types:

1. *Lullabye Type.* This group yearn praise for what they had already do other directions. Needless to say, th ceived little consolation from this past stressing world needs and their perso sponsibility, most of these took a part endeavor.

2. *Alibi Type.* These folks had a excuse why they should be counte Some of these, of course, merited over because of prolonged illness in th ily, or continued unemployment of the winner. Recognition of the worthy

thy in this group was not difficult, since r attitude was but a carryover from other eres of church life. However, God does provide with a natural alibi—we acquire ı along the way. These people were ted kindly, in the spirit that the quota ıld be raised without them.

. *Bye and Bye Type.* Here was some-ıg else again! These folks labeled the ısade for Christ program "great," but ‹ the attitude: "I'll be around to help you ıe day." Here was a set that needed oming and were worthy of it. They had ten into the habit of putting things off. ey are what Channing Pollock calls oblers." They flit from one task to an-er, leaving a trail of uncompleted jobs. ey need to learn self-discipline in their centration, for mental stability is essen- in our age of specialization. Some of m were saying: "What is the least that an pledge?" So by indirect ways they e continually hearing of world need and rch loyalty, and most of them finally re-nded. Patience and persistence won the with them!

. *Goodbye Type.* This group most likely ıed the church on the first invitation, and led off just as quickly. They enthuse r a new preacher, but after six months e him absent treatment, and forthwith rive themselves of the privilege of wor-ping God in a sanctuary. They repeat s process with each new preacher. They e never learned the art of "being a good rt." Their hands were up in holy horror enever the December publicity began to ear in the religious periodicals and local ırch paper. Little was done with this up in securing Crusade pledges, but they uld have been told what traitors to the rist they were.

5. *Stand By Type.* What a treasure they ! Our Lord looked upon one of these en "there stood by the Cross of Jesus His ther." In our campaign, this was by far largest group. Here were the officials, organizations, and the loyal Sabbath by bath worshipers, as well as the enthusi-ic church school students, who wanted to that their particular class filled every coin d. Here were some of their remarks: ırely, Mr. Higgins, I shall be glad to p," or, "What do you think I should dge?" Again: "It is the least that we can with all the suffering and misery that re is in the world." The size of some of the pledges by this loyal band, and the real sacrifice evidenced in some of the giving, was worth more to the preacher's spirit than any literature from headquarters that he could read.

And so the financial campaign has been completed, and the members of the local Crusade Council are able to sleep nights again. More important, this preacher has been made more patient, and his soul stirred by the Types he has met.

Bishop Hartman's Itinerary

Following the announcement of the plan for the Annual Conferences of the Boston Area this spring which appeared in last week's HERALD, Bishop Lewis O. Hartman has released the schedule of Conference Cabinet meetings and his district visitations. It is as follows:

CABINET MEETINGS

NEW HAMPSHIRE

First	*Second*	*Third*
March 7 Boston	March 22 Manchester	April 4 Manchester

MAINE

April 16 Portland	April 17 Augusta	May 2 Augusta

NEW ENGLAND

April 2 Boston	April 13 Boston	May 16 Boston

NEW ENGLAND SOUTHERN

May 11 Boston	May 26 Providence	June 6 Providence

BISHOP'S VISITATIONS

District	*Date*	*Place*
Southern	March 20	Haverhill
Northern	March 21	Manchester
Portland	April 16	Portland
Augusta	April 17	Augusta
Bangor	April 18	Bangor
Boston	April 30	Bishop's Office
Lynn	May 1	Bishop's Office
Springfield	May 9	Springfield
Worcester	May 10	Worcester
Norwich	May 22	Norwich
New Bedf'rd	May 24	New Bedford
Providence	May 25	Providence

The list of Conference dates and places of meeting, as revised, reads:

Conference	*Place*	*Date*
N. H'mpsh're	St. Paul's, Manchest'r,	Apr. 5-6
Maine	Green St., Augusta,	May 3-4
N. England	Copley, Boston,	May 17-18
N. E. So'th'rn	Haven, E. Providence,	June 7-8

Dr. Foley's Last Letter

(NOTE: The following is from what is probably the final letter that Walter Foley wrote to his family in this country. Last week's issue of *Life* magazine carries pictures of the Santo Tomas camp from which Dr. Foley wrote this letter.)

"Mary and Frances Helen are sitting near me talking to two American soldiers who are members of the Mechanized Cavalry who relieved us here in Santo Tomas. The transformation in the camp in the past three days is unbelievable. We have been living on faith and hope, which has now been completely justified. We are well under weight, but otherwise in good health.

"We have all applied for repatriation. Just when that will take place we do not know, but one of these days we expect to see you. It may be possible that Frances Helen will precede us to the States, but it is more likely that we will all travel home together.

"A good deal of Manila was burned last night by the Japanese, including the main business district. The section where the Union Church is located seems to be in fair shape, but is not yet held by our forces. What we will find there if and when we get a chance to look the property over, we do not know.

"In addition to the responsibility of our religious work in the Camp, I have been the Chief Monitor of the Main Building of the Camp, in which some 1520 people have been sleeping and living. We have had 3700 in the whole Camp. So you see we have been busy and will be glad to get a little of relaxation and rest.

"However, there is nothing wrong with us that this change of flags, with the chance to eat some good food, will not cure quickly. Seven hundred calories a day, or less, looked pretty small when it was composed of rice and field corn without proteins, fats, sugar, milk, etc." (Signed) "WALTER."

Church Register

The Annual Meeting of the Preachers' Aid Society of the Maine Conference of the Methodist Church will be held at the seat of Conference, Augusta, 5 p.m., May 3, 1945. An amendment to the By-laws will be offered for action. ERNEST HEYWOOD, Secy.

Bits of Fun

From *The Negro Digest*

An old Negro who had been sentenced to five years in the state penitentiary was asked by the judge if he had anything to say.

"No, sir," said the old man hesitantly. "I reckon not, sir, except maybe to say that you sure are a bit liberal with my time."—*Gov. Spessard L. Holland, of Florida.*

A sauntering Negro rookie from Alabama encountered a brisk second lieutenant. "Mawnin'," drawled the rookie pleasantly.

The outraged officer launched a stinging lecture on military courtesy, with emphasis on saluting.

"Lawdamighty," said the rookie, "if I'da knowed you was gonna carry on like that, I wouldn't of spoke to you a-tall."—*Bruce Jackson.*

Two Negroes met in the South, one saying, "Sam, I believe the war is almost over, because just you notice, the white folks are beginning to talk back to us."—*Vogue.*

When Mussolini started his war against Ethiopia, a "frontier incident at Ualual" was given as the pretext. Later the world became aware that this "frontier" place was deep inside Ethiopian territory.—*Pageant.*

An old southern colonel of the traditional Dixie school was sitting in leisure on the porch of his plantation home, sipping the usual mint julep associated with colonels.

His Negro gardener stopped working on the front lawn, and was gazing intently at the colonel.

Finally the colonel called him and asked him: "What seems to be the matter, Johnson?"

"Well, Colonel, I've been watching you relaxing while I been working and I just got to thinking that us folks without an education sure got to use our brains to make a living."—*Lloyd Allen.*

iscellaneous Advertisements

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